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position, in this case, an extremely trying one. But for the strong feeling that such a paper ought to exist, the venture would never have been made. But it *has* been made, and hearty assurances of support from friends have been received; the only thing that remains is to *do our best*.

THE INDEPENDENT was probably napping, or the following would not have appeared in its issue of April 20th:—

“Prof. S. Ives Curtiss, D.D., Professor of Hebrew in the Chicago Theological Seminary, has begun the monthly issue of a journal to be called *The Hebrew Student*, etc.”

There is little doubt that the journal would have been far better and far more successfully managed by Prof. Curtiss. There is not, in all America, a man better fitted to edit such a journal; but facts are facts, and although, we are assured, he is deeply interested in THE HEBREW STUDENT, and is rendering it most valuable assistance, it cannot be said that he has assumed the editorial responsibility of the paper. We may be permitted to add that the fear, expressed in the same notice, lest “too much space be given to articles not critical,” is founded upon a misconception of the purpose for which the paper was established.

THE second paper of the four which Prof. Curtiss furnishes us, is, if possible, more interesting than the first. A better resumé (Section 12) of the contents of the Pentateuch can not be found. We trust that the opinions here presented will be carefully examined. It is well worth while to weigh whatever such a writer as Delitzsch may say in reference to this question. He may be wrong, yet scarcely altogether wrong. At all events he is entitled to a fair and unprejudiced hearing.

WE desire to acknowledge our obligations to the Jewish press for the uniformly kind and even flattering reception which they have accorded the STUDENT. To have been recommended as worthy of support among Jewish circles, is an honor we had not expected. It is our desire to obtain the aid and assistance of Jewish teachers and scholars. This enterprise is one in which they will certainly be interested, and also one which they, of all men, are most able to help.

PROF. TAYLOR's spicy review of the methods employed by Wm. Robertson Smith, will be followed by an article in the next number in which he will point out more at length some of the self-contradictions of which Prof. Smith seems to be guilty in the volume to which reference is made. We only regret that the writer was not allowed more space for the present article. The discussion of such questions is too difficult to be brief.

THE list of “Recent Papers Relating to the Old Testament” will be of service to our readers. It will indicate the great amount of study and thought now being devoted to these subjects. The list is not so complete as we hope to make it hereafter.

In the article on *The Peshito*, in No. 1 a typographical error occurred in the first two Syriac words which are spelled: לחסריך דגקוא, but should have been: לחסריך דנחוא.

'The Word מְתִים (מֵתָם).

There is entire agreement that this word signifies (in the *sing.*) *man*; but a question is made as to whether there is an attending implication of mortality, weakness, littleness. One writer says,¹ “The meaning is doubtful, but the weight of authority is in favor of connecting it with מוֹת and of rendering it *mortals*, *men generally*.” Nägelsbach speaking of the phrase מְתֵי יִשְׂרָאֵל, says,² “It involves the idea of weakness, inconsiderableness, lowliness,” and seems to imply that this idea is suggested by מְתֵי. Again he writes,³ “מְתִים is wont to be used in a contemptuous sense.” In another place,⁴ however, after making a statement similar to the above, he says, “It designates only masculine individuals.” Luther's version renders it once,⁵ *armer Haufe*, *poor crowd*.

Against these, we might cite Ewald,⁶ who derives it from מָתָה, and makes it signify, *the extended, grown, adult [males]*. This is accepted by Gesenius,⁷ Schroeder,⁸ and Fürst.⁹ The last gives *vir, homo*, (*man*) as the equivalent, and says that it is used in no other sense, adding, “not mortal but rather male.” The Peshito (Is. xli. 14) renders it by מְנִין (*host*), and (Is. iii. 25) by עֲשֵׂן (*a mighty man*).

1. As to the implication of mortality.

This is based upon a reference to מוֹת as the root; but the Massoretic pointing is against it. If from מוֹת, the vowel would be unchangeable, and it must be pointed מָתִים. Does the use of the word in the O. T. point to such a meaning in it as requires its reference to מוֹת? This investigation should also discover to us the attendant signification, if it have any.

2. As to the evidence of the various passages in which it is found?

1) Deut. ii. 34; iii. 6. Here, evidently, מָתָם is set in contrast to וְהַנְּשִׁים וְהַטָּף, (*the women and the children*). The Targum of Onkelos renders by נַבְר, *man*. The Pesh. has apparently read מָתָם, for it gives לְגַמֵּר, *wholly*; and the same pointing may have suggested the *hexes* of the LXX.

Job. ix. 3 [E. V.] *Shall thy lies make men hold their peace?* Ps. xvii. 14 [E. V.] *From men which are thy hand . . . men of the world.* In these two passages and those above given, there is no indication of any meaning other than that suggested by Ewald.

2) Gen. xxxiv. 30; Deut. iv. 27; 1 Chr. xvi. 19; Ps. cv. 12; Jer. xlv. 28. מְתֵי מִסְפָּר. The only difficulty here, is in מִסְפָּר; and it is by all conceded that it has in this construction, the notion of *possibility of being counted*, hence of comparative fewness. The rendering is *few men*; so the LXX translate it by *oligoi arithmo*, or some equivalent expression.

Deut. xxvi. 5; xxviii. 62. מְתֵי מְעוֹט. Plainly, *men of fewness*. Deut. xxxiii. 6. וְיְהִי מְתֵי מִסְפָּר. The question here is, as to whether the negative of the preceding clause shall be held to modify וְיְהִי.¹⁰ Holding thus, the LXX give *polus (many)*, and the Pesh., בְּמִנְיָא *in a multitude*).

3) In the construct with various genitives: Job. xix. 19, with סֹדְרִי; xxii. 15 with אֵן; xxxi. 31, with אֶהְיֶה; Is. v. 13, with רַעֲב; Job. xi. 11 and Ps. xxvi. 4, with שׂוֹא. In each of these places, there can be no doubt but that מְתֵי

is to be translated *men of*; any idea beyond this being found in the genitive, and not in מְתִי. Job xix. 19 and xxxi. 31 make against the assertion of a contemptuous sense, as necessarily contained in it; and the other four passages are against the meaning, *men of war*, suggested by De litzsch.¹¹

4) Is. xli. 14: מְתִי יִשְׂרָאֵל. "These words," Gesenius says,¹² "are well rendered by Sept. *oligistos Israel*, Luther, *du armer Haufe Israel*; though this notion of fewness and misery lies not in the word מְתִי, but comes from the preceding תּוֹלֵעַת." But this, though it has the imprimatur of Gesenius, is unsound. It is confounding the office of translator with that of interpreter. He acknowledges that the words say, *men of Israel*. We should so translate, and leave the rest to the exegete. The Vulgate has it, *qui mortui estis ex Israel*, (*you who are dead of Israel*) plainly by reading the unprinted text as מְתִים.

5) Job xxiv. 12. There is uncertainty as to the pointing, some Hebrew codices giving מְתִים.

6) Is. iii. 25; מְתִי. *Thy men* meets all the requirements of this passage. The Peshito is עֲשִׂינִי (thy mighty ones). This could be justified by the strange rule indicated by Gesenius in his remarks on Is. xli. 14.

3. Conclusions.

- 1) The best and sufficient equivalent of מְתִים is *men*.
- 2) This word has in it no notion of littleness, nor anything which suggests *men of war*.
- 3) The root מְתִי is, without a doubt, the most probable.

O. O. F.

¹ Lange's Com., Deut. p. 55.

² Lange's Com., Is., p. 440sq.

³ ib. p. 88.

⁴ ib. p. 76.

⁵ Is. xli. 14.

⁶ Gram. § 382.

⁷ Lexicon *in loc*.

⁸ Lange's Com., Deut. p. 182.

⁹ Hebrew and Chaldee Concordance.

¹⁰ Gesenius, Gram. § 153. 3.

¹¹ Com. on Job, Vol. II. p. 25sq.

¹² Lexicon *in loc*.

BEAMS FROM THE TALMUD.

BY RABBI I. STERN OF STUTTGART.

TRANSLATED FROM THE GERMAN.

II. WORLD AND LIFE.

Upon three things, the world stands:
Knowledge, divine service and beneficence.

*

Upon three things the world stands:
Justice, truth and peace.

*

This world is the entrance-hall of the future. Arm yourself in the entrance-hall, then you may venture into the palace.

*

For one hour knowledge and good deeds in this world are more blessed than all the joys of the future world.

*

The vigilant guest, what does he say? "How the landlord has troubled himself! How much wine, how much meat, how much bread he has served up! And all for my own sake!"

The unprincipled guest, what does he say? "What has the landlord troubled himself much about? How much wine, how much meat, how much bread has he served up? And all for his sake!"

*

For a long time two schools disputed over the worth of life. One maintained: "To be is better than not to be." The other: "Not to be would be better than to be." Finally they came to an agreement in this: "Not to be is better than to be." But now that man is created, he applies himself to good works.

*

When rabbi Meir closed his lecture on the book of Job, he was wont to say: "The end of man is to die, the end of a beast, to be slain; both meet death." Indeed for him, who has taken pains with his dogmas, his Creator has prepared pleasures, he has earned a good name, and with a good name he has passed from the world. Of him the preacher in his wisdom says: "Better is a good name than good anointing oil, and the day of death than the day of birth."

*

The day is short, the work is abundant, the workmen are indolent, the reward is great, the employer is urgent.

*

Everything is predetermined, but the will is free. With goodness the world will be judged, but everything depends upon works.

*

Everything is given on security and a net is spread for every living thing. The shops stand open, the merchant borrows, the book is open, the hand writes, he who wishes to borrow, comes and borrows. But the collector goes about continually and receives his dues from men, with or without learning, and they hold good bonds. But judgment is a righteous judgment and every thing is charged to the report.

*

Men are like grass in the fields; this is green, that withered.

*

Fleeting is the life of man as the shadow of a bird in flight.

*

Jealousy, sensuality and ambition shorten life.

*

Envy, passion and misanthropy hasten death.

*

Three lives are not lives; the fainthearted, the scornful, the melancholy.

*

Four men are as dead in living bodies; the poor, the blind, the leprous, the childless.

*

Three lives are not lives: He who is forced to eat the scanty allowance of his neighbor, he who is afflicted with a corpulent body and he who is under a tyrannical wife.

*

No man dies having attained the half of his desires.

*

Rather be put to death yourself, than that you should put to death another.

*

Rabbi Akiba and rabbi Tryphon said: "If we had sat in the court of justice, capital punishment would never have been executed."

B. R.